

# Home Mission Herald.

OUR MOTTO, "NORTH AMERICA FOR CHRIST."

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NEW YORK . . . . . AUGUST, 1874.

ALL communications for the American Baptist Home Mission Society should be sent to the American Baptist Home Mission Rooms, No. 100 NASSAU STREET, NEW YORK CITY.

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### Meeting-House Building—The Work and its Blessing.

A SERMON PREACHED IN WASHINGTON, D. C.,

AT THE REQUEST OF THE

AMERICAN BAPTIST HOME MISSION SOCIETY,

IN BEHALF OF ITS CHURCH EDIFICE DEPARTMENT,

May 9th, 1874.

By J. STANFORD HOLME, D.D.,

Pastor of Trinity Baptist Church, New York.

"Lord, remember David, and all his afflictions: how he swore unto the Lord, and vowed unto the mighty God of Jacob; surely, I will not come into the temple of my house, nor go up unto my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob."—PSALM CXXII: 1-5.

The Psalm from which the text is taken, is a prayer in behalf of the house and lineage of David, founded upon David's zeal for the house of the Lord. Never did a passion take deeper hold upon a human heart, than did this desire to build, a house for the Lord, upon the heart of David. "The zeal of thine house," he says, "hath taken me up." And truly this zeal seemed to consume every other desire and passion of his soul, so that it came at length to be the one master-passion of his life. And although God did not permit David to build the house, yet in grateful recognition of his desire to do, God not only promised that Solomon, his son, should execute the favorite design of his father, but it was also promised that God would build David a house, by granting a perpetual succession of his family upon the throne of Judah.

And now, in ages long after the prayers and labors of the son of Jesse were ended, some unknown, but, divinely inspired psalmist, in the "Pilgrim Song," as it is entitled, sends up this prayer in time of Israel's captivity, darkness, and desertion, that God would fulfill the seemingly forgotten promise to the house of David, that he would remember to David, that is, in behalf of David, his anxieties, and distresses, his toils, and sacrifices, and vows, and prayers, in the erection of the house of the Lord, and that for his sake, he would

restore again the house of David to the throne, and the kingdom from which they had been driven by the Assyrian's power.

Now that which furnished to the pilgrim psalmist the ground on which to rest his plea at the throne of Grace, in behalf of the dethroned and exiled heirs of David's line, furnishes to us both an argument and an inspiration to engage with like spirit in essentially the same great work in which David so approved himself to God. Not, to be sure, in the erection of temples to Jehovah, for we have no temples to build, for temple as well as tabernacle, with all that belonged to both—ark and altar, priest and sacrifice—have long since passed away. Our church edifices are not temples, our cathedrals are not temples; our zeal cannot raise again what God hath destroyed, nor re-enact what God hath abrogated, for temples, now, there are none save the church spiritual, and universal, wherein dwelleth the fulness of Christ, and the body and soul of the individual Christian by faith united to him. But there was embodied both in the tabernacle and the temple, that which could never be abrogated, that which could never pass away, while there lives upon this earth, a race with the physical and moral natures, and religious necessities of David; and not until the psalms of the sweet singer of Israel cease to find a response in human hearts, will men cease to need houses, in which, with David, to worship the mighty One of Jacob.

Far, then, as David's zeal was a zeal for the honor of God, far as it was prompted by a love to man, and a consciousness of human necessity; far as it was a holy flame consuming all selfishness, all desire for personal comfort and luxury, far as it was a willingness to lay everything upon the altar of consecration, that zeal is not only imitable by us, but it should inspire us with a like holy enthusiasm in the erection of houses for the worship of God.

The great practical truth, then, suggested for present consideration by this prayer of the psalmist, is "that a permanent and fitting place for the worship of God is a matter of such importance as to be sought before anything else, and to be obtained at the sacrifice of personal comfort and convenience."

This will appear if we consider:

I. That a permanent and fitting place of divine worship is indispensable to the honor of God.

When I say a permanent and fitting place—I speak of course comparatively. The early Christians, and many after them, have been compelled, by persecution, to meet in dens and caves, in garrets and cellars, yet they had a place for worship, and it was to them a sacred place, and to God an acceptable place, because it was the best they could get. It, therefore, was an honor to God.

To the migrating Israelites, who themselves dwelt in tents and were continually on the march, the tabernacle or moving tent set apart for the worship of God, was, to them, essentially a permanent and fitting place, for it was as permanent as their own dwellings, and it was fitting because it was not only well adapted to its purpose, and to their necessities, but it was the best of them all—but just as soon as they erected for themselves permanent houses and began to live in comparative luxury, the honor of God demanded that the Ark of the Lord should no longer be a vagrant, or rest only in a tabernacle, but that there should be erected a permanent and fitting habitation for the mighty God of Jacob.

At a later period, probably not far distant from the occurrence of the incidents to which the text refers, the jealousy of God for the honor of his house, is brought out very clearly in the history of Israel. At the return of the Jewish people from their captivity, they were few, and poor, and dispirited. War had ravished their country and impoverished the nation. They had at first relaid the foundations of the temple destroyed by the Assyrians, and although the undertaking had been for a while interrupted by the edict of the Persian kings, yet now, for a long time they had been at liberty to prosecute the work, but it had been neglected because the people were intent on building their own houses, and in repairing their own fortunes which had been destroyed or reduced by war. This selfish regard for their own interests, while the temple of the Lord lay waste, led them to say, "the time is not yet—the time is not yet that the Lord's house shall be built," and the only reason for this was, that they had not yet become rich enough, forsooth—they had not yet erected houses for themselves! They were saying to themselves, "we will build our own houses first, and when we get able, then we will build a house for God." Thereupon, God sent his prophet Haggai to them, with these words: "Now, therefore, thus saith the Lord of Hosts, 'consider your ways, ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it in a bag with holes. Why, saith the Lord? Because of my house that is waste, and ye run, every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.'" So great an offense was it in the sight of God—so greatly did he consider himself dishonored in the neglect of the erection of a permanent and fitting place for the Divine worship, that God by his providential dispensation rendered abortive every labor of their hands, by drought and famine; he dried up the source of their gains, and withered their hopes.

Now, as then, is God's honor associated in his own estimation, as well as in that of men, with the honor of his house.

I have already said that our churches are not temples, and that we have no cathedrals to build. But there is something not only in the spirit of David and Solomon's zeal for the House of the Lord, but also in the spirit of the builders of the old cathedrals, that we all must recognize as not only creditable to them, but in the highest degree honorable to God. The very stones of these sacred edifices were precious in the sight of their builders, not alone because they were dedicated to God, but because like both the widow's mite and the alabaster box of precious ointment, they cost the givers a sacrifice, and were the offerings of the heart as well as the hands to God. And when I am told that at the laying of the corner-stone of the abbey of St. Denis, that as the king and his nobles joined in singing the words "All thy foundations are precious," the king took from his finger a ring of great value, and threw it upon the foundations, and the nobles did the same, so that a magnificent church might have been built with the jewels cast into the trenches, I say not, "For what purpose is this waste," for if it truly came from the heart, and was done for the honor of God, the givers not only "have their reward" from Him, but "it should be told for a memorial of them" through all time, "wherever Christ's gospel is preached!"

## II. A place of public worship is the place of greatest blessing to man.

Under the legal dispensation every blessing, political, social, and religious, was most closely associated with the Tabernacle and the Temple. When David said, "All my springs are in Thee," he was speaking of Zion—of the place of the assembly of God's people for public worship. To "the gates of Zion" he gave grand pre-eminence, even when set over against the dwellings of Jacob—the places of private family worship.

In the strictly theocratic dispensation, God governed Israel out of the Tabernacle itself. And thus the central seat of the nation's public worship became the very fountain of the nation's liberty! And when a human hand held the scales of Justice or swayed the

sceptre of Israel, the Sanctuary was to Israel—to her Kings as to her Judges—still the fountain of wisdom, and guidance, and strength. "The sheaf of corn," taken on the day of the first-fruits to the Sanctuary, and there waved in gratitude before the altar, was the public recognition of the God of the Sanctuary as the giver of the harvest. And above all the blood of the sacrifice, the mercy seat overshadowed by the wings of the cherubim, and white-robed priests confessing the sins and making intercession for the people. All these contributed to make up but part of those blessings which constrained David when he thought of Zion, to say: "All my springs are in Thee."

Now I do not forget that the Tabernacle, and Temple, and the Sanctuary, with all their glory, have passed away, but I remember that which lies back of both Tabernacle and Temple, and contributed to the sanctity of the one and to the grandeur of the other is not transitory and passing, but abiding and permanent. I remember that long before there was a Temple on Mount Zion or a Tabernacle in the wilderness, that God said "that in all places where I record my name I will come unto thee and bless thee." And I remember too that the Lord of the Temple and its service—He, whose presence was the life and glory of both—has himself said, that "where two or three are gathered together in my name there I will be in the midst." And I know too, that in the fulfillment of this promise, he has recorded upon the walls, and stones, and beams of the humble meeting-houses of his people in all ages and in all nations His name.

"His new best name of love."

I know too, that in our own country, patriots, and statesmen and philanthropists as well as Christians, can trace up to the "meeting-houses" of God's people, as to the fountain-head—the streams of our greatest blessings—the principles of our national liberties and of our morals as of our religion. They stand along the crowded thoroughfares the fresh memorials of God's presence and grace, they preach to us the Gospel—those who refuse to enter are constrained to listen to their mute teachings; the open doors say, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." They are to our great cities the spiritual reservoirs, from which the waters of life are distributed to our homes, they are to our wide-spread wildernesses way-side hospices at which the weary traveler may refresh himself. Like light houses upon a dangerous coast, like arsenals filled with arms for national and social defense, like forts upon our frontiers—meeting houses are a necessity of civilized life and of good government. But that which most concerns us to-day, and which has given rise to this Church Edifice department of our Home Mission work, is,

III. That a place of worship is a necessity to the spiritual body the church—a necessity to its very existence, as great a necessity as house is to a human being. A man can live possibly without a house or shelter of any kind, but his life will be one of great discomfort and prolonged disability. A church may exist without a place of worship, many have thus dragged out a miserable existence for years yet many have actually died for lack of it. So great a necessity is house of worship to successful missionary work, that the experience of this Society has proved that missionary labor is little less than wasted, where a suitable house of worship cannot be speedily secured. It is in vain that we "lengthen the cords" of our spiritual Tabernacle by sending out missionaries into the field, if we do not "strengthen the stakes" by building places of worship. Preaching is mere spiritual raiding upon the enemies' territories. If we would really conquer that territory and subdue it, we must actually occupy it by the erection of places of worship. The very house is itself a power. It is a historical fact of great interest and significance that after synagogues were scattered throughout Judea, the Jews never again fell into idolatry. As a means of keeping alive in the minds of the people generally the truths of religion, the synagogue was more influential than the temple itself. The power of the simple edifices dedicated to the worship of God to keep alive in any community spiritual religion, is almost incalculable. Many a church has been kept in existence by their church edifice, that would have died without. I look



on the "Old South" building of Boston as the fortress of the orthodox faith in that city. Had the orthodox lost that, they would have been utterly routed. And there is great reason to believe, that the actual sojourning of a number of faithful women in the meeting-house of the first Baptist Church of Philadelphia, as tradition tells us, for many days and nights together, thereby retaining possession of the same by the Baptist party, was the turning-point of the very existence of the church, at the time of the great Universalist defection under Winchester, their pastor. And many a church has been death-struck the very day they lost their meeting-house, that, could they have retained it, would have lived; so vital a necessity, is a place of worship to a church of Christ.

IV. *To erect a suitable place for the worship of God, is no easy matter.* David found this to be true in his day! "*The Lord remember David in all his afflictions.*" The afflictions here especially referred to will be found to be those which he experienced in *building the temple, the meeting-house of his time*, and many a one in our day can sympathize with David in this! Meeting-house building is troublesome work. It has been a stone of stumbling to many a young church. It is often a great load for weak backs to carry. The expense is large, the churches are poor, the work is great and permanent, but the people are not permanent. The men of our day and country are preeminently migratory, they are everywhere on the move. Very few are willing to make a permanent investment in church building, because they do not know that they will remain to enjoy it the next year, and then, so many lack confidence in the final success of these undertakings. They do not want to lose their money and therefore do not give it.

May I not say then, that he who builds or assists to build a house of worship, does an especially good thing? He does that which honors God, that which blesses man. He supplies an absolute necessity of the church of Christ, affords aid at just that point of its early struggles when aid is generally most needed, and I may now add,

V. *He who assists in this work, performs a service peculiarly acceptable to God.*

When the Jews came to Christ in behalf of the Centurion, they said that he was *worthy* for whom he should do this, for he loveth our nation, and hath built us a synagogue. The plea was received by Christ, not only as a worthy illustration of the man's faith in God and a convincing proof of his love to his fellow man, but it was by Christ accepted as a ground of prevailing prayer. The very prayer which is presented in the text—a prayer in behalf of descendants, based on the trials and self-sacrifice, and labors of an ancestor, in the erection of a temple—a great house of worship, is here in spirit repeated by the Jews, and accepted by Christ himself in behalf of the servant of this synagogue builder. This prayer of the unknown Psalmist in behalf of descendants far removed of David's line, urged on the ground of the services of their great ancestor, in the erection of a house for God, taken in connection with this prayer of the Jews to Christ in behalf of the servant of the meeting-house builder, are certainly very important and significant facts in relation to service and prayer. It would seem to intimate, not only that this particular service was of character to produce fruit after many days, but that before God, it was a pleasing memorial of ancestral piety and a ground of especial appeal in after ages. He who plants a tree is a benefactor of his race, but he who plants a house of God, does a more lasting good. Some of my hearers will remember the old Stayvesant pear-tree, that used to stand at the corner of Third avenue and Thirteenth street, in New York. That tree, as we are told, was planted by Peter Stayvesant, in Dutch colonial days. For many a year after the old Governor had passed away, his "pear tree" lived to bless the generations following. Every spring, for two centuries, it was clad in blossoms, and every autumn it dropped its ripened fruit by the wayside, of which men ate and blessed the old Governor. But the noble tree grew old—it decayed, and at last it died; and now, all that remains to mark its locality, is the iron railing, that in later years protected it. But just around the corner, there still stands old St. Mark's church—that too, as tradition tells us, was founded by old Gov-

ernor Stayvesant, and beneath its pavement his dust now lies entombed. The old Stayvesant pear tree is gone, but the old Stayvesant church still remains, not only to dispense its blessings as free as ever, but there it stands the noblest and only existing monument of the labor and piety of him who founded it, for every church edifice is the memorial before God as well as man, of the faith and love, and self-sacrifice of those who gave their money and their time to its erection. Beneath the flags of the crypt of St. Paul's Cathedral, London, rests the body of the great architect, Sir Christopher Wren. On the slab is written, "Would you behold his monument—*Look about you!*" Houses of worship are before God, though humble, the monuments of their builders, and He knows whose memorials they are.

In a country like ours, where no man's family is rooted in the soil of the locality where he was born—where migration is the rule and not the exception—where the descendants of the old families of the East, may in a few years, be scattered over the great wildernesses of the West. A service which thus becomes at once before God, not only a lasting memorial of a father's faith, but a ground of acceptance for prayer in behalf of his children, should be especially near to American Christian hearts!

VI. *This is the work of Citizens as well as of Christians.*

The great wilderness of the West is at once the field of labor and of promise, and of danger to Americans. It was not only in the wilderness that Christ was tempted by the devil, but it is in that same wilderness that the devil finds his chosen field for the temptation of Christians! There is in frontier life a great tendency, not only to irreligion, but even to semi-barbarism! meeting-houses are even more necessary than school-houses to civilization—to the *liberty*, as well as the religion of the country. David never did a better thing for his dynasty, and for the liberties of Israel, than when he prepared to build a fitting house for the worship of the God of Israel. It proved to be a master-stroke of national policy as well as of piety! In doing this, he did all he could for liberty as well as religion. And we Americans attest our patriotism as well as our religion in assisting to build houses for the worship of God throughout our land.

VII. *The church-building fund of the American Baptist Home Mission Society, is a provision to help feeble churches, in new and growing localities, to secure a house of worship.* It is a practical measure suggested by the necessities of the great West.

It does not propose to do the work of church-building for feeble churches. It only *proposes to encourage self-help*, to help those who are strong enough if they have the opportunity to help themselves!

This fund does not *give* money to any church, it only lends where there is a reasonable prospect of the church being able to pay it back with interest.

It lends money at a moderate rate of interest (7 per cent.), where money is often difficult or impossible to obtain at any rate.

It in great measure prevents the danger of the loss of the house to the denomination by foreclosure, and in case the house should be lost, the money loaned on it is safe.

The loan not only draws interest, but all interest accruing is immediately reinvested in the same work, thus practically securing the increase of the fund by compound interest, while it is most effectually doing its work.

It prevents pastors from deserting their field of labor, and wasting their time in attempting to collect funds for needy churches under circumstances of great disadvantage.

It obviates to a great extent irresponsible and unwise solicitation of money for doubtful enterprises, while it gives confidence to those who have money to give, that it will not be lost, but used to the best advantage.

It prevents Churches building extravagant houses, and running largely into debt, in the hope that they may collect money from others to pay their debts.

Its judicious administration greatly tends to wise counsels, as to the character of church edifices, their cost and location.

But, especially it greatly assists the Society in the *grand objects of its work*, in the preaching of the Gospel, by making the churches self-sustaining, by relieving the society at a much earlier period of the support of the pastors; and it is believed that had some such plan as this been adopted at its organization, it would in many ways have saved many hundreds of thousands of dollars.

In *fact*, I may say of this whole plan, that the high-souled spirit of the Gospel is in it, and a far-reaching policy, and that I have only one fault to find with it: *It is not popular enough—it is not democratic enough—it is not Scriptural enough.* It makes this work the privilege of the rich only—the poor are practically shut out—the moneys are collected only in large sums—as they say in Wall street, in blocks—i. e., by thousands, as far as the Society is concerned. The mites and the pennies are excluded from this part of the Lord's Treasury!

Those very persons whose gifts count most in the estimation of Him to whom we build, are shut out.

Tradition tells of a king who proposed to build a great Cathedral. It was to be the wonder of the world; and in order that he might have all the glory, he proposed to do it all himself, and forbade any one to contribute anything to its erection. When it was completed the proud king had a dream. He dreamed that he saw his own name erased from the entablature, and that of a poor woman of the neighborhood inserted in its stead. Filled with rage, he called the woman, and asked what she had done toward building the Cathedral; whereupon she confessed, trembling, that in her desire to honor God, and to do a little toward the erection of His house, that one day she ventured to give one of the horses that drew the stone from the quarry a wisp of hay. But in this gift, as in that of the widow's two mites, God saw a state of heart that secured His especial commendation, and constituted her the accepted founder of the great Cathedral.

No enterprise connected with the cause of Christ can well afford to do without the benefactions of the poor. *Alms and prayers* go together, and after all, prayers are worth more than alms. Men that give their \$100,000 to any object, generally have great confidence in the power of money. They think that such gifts ought to honor God, and sometimes we fear that they forget to add their prayers to the alms. But when the poor give their mites, they realize that it is but a contemptible pittance, and that it is nothing without the divine blessing, and therefore they pray like the poor woman who could give but two pennies to the missionary cause, "God bless my two pennies." And the prayer is worth more than the money! No, no; we cannot afford to shut out the contributions of the poor from these Tabernacles of the Lord! Let our "Tabernacle Building Fund" be raised, as was the fund for the building of the first tabernacle, in the wilderness, on the divine plan, by the contributions of the *whole congregation*. Let the poor as well as the rich contribute from a willing heart—let those who can bring the gold and silver and brass, and blue and purple and scarlet and fine linen, bring them—let the rich bring these; and let the poor bring the handful of "goat's hair."

Then it will be in *this work*, as is recorded of the children of Israel, that they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the "Lord's offerings to the work of the tabernacle of the congregation. They came, both men and women, until at last so great were their offerings that Moses was constrained to proclaim throughout the camp, "Let neither man nor woman make any more work for the offering of the sanctuary." "So the people were restrained from bringing."

Now, we think that God's work will be done best on God's own plan. He is a better financier in matters relating to His Kingdom than we. If we follow His plan in the prosecution of His work, we shall secure His blessing. And "the habitations of the mighty God of Jacob" will be everywhere provided, and the glory of the Lord will be made to fill the land as the waters the great deep.

## The Neglected Territories.

THE single object of the Home Mission Society at its foundation was to promote the preaching of the Gospel in the destitute fields of North America—especially in the new States and Territories.

The prosecution of this original purpose of the Society was found to necessitate diversified operations. It soon came to be seen that aiding ministers of the Gospel, in the ordinary duties of the ministry was only one out of several instrumentalities necessary to the preaching of the Gospel in these destitute fields.

It was found that meeting-houses were indispensable to the success of the work of the preacher and to the establishment of churches—so the Society has done what it could to aid in securing them by the creation of a Church Edifice Fund and the loan of money to needy churches.

It was found, also, that colored preachers were indispensable to the work of preaching the Gospel to the Freedmen—so the Society has done what it could in the establishment of schools for Freedmen the South.

We are aware that some have regarded these efforts as diversion from the original purpose of the Society, and have considered the departments as unduly absorbing the attention and funds of the Society—so that the preaching of the Gospel in destitute fields has been partially neglected. And it cannot be denied that the last report of the board, that "it had not a single missionary under appointment in Washington Territory, Idaho, Utah, Wyoming, Montana, Arizona, New Mexico, Alaska, Nevada, or Missouri," gave some color of truth to this view. But while the board do not feel that any too much has been done for the church building fund—especially that, under the circumstances, they could have done less for the great interests of the schools for the Freedmen—they feel that the work of the Society in these great States have certainly been neglected, and they are now taking the most vigorous measures in behalf of these fields. Missionaries have already been appointed and are now at work in more than half of them, and they confidently hope that soon not one of them will be entirely uncared for.

The board are not insensible to the fact that this kind of labor the States and Territories lies nearest to the original conception of the work of the Society by its founders, and are not willing that should occupy a secondary position.

We say, then, to the young and feeble churches in these new fields Do not be discouraged—your interests will not be overlooked. As we say to the churches, on the other hand, Come up to the help of your Society in what all acknowledge to be its original work, for the performance of which it is pledged both to God and to man.

Let no differences of opinion on minor matters of policy, nor individual partialities move us, but with united hearts and united hands let us all work together to secure North America for Christ.

## Whose Missionary is He?

Do you answer—He is the Missionary of the Society! The Society is only a corporation—a creature of the Legislature—financial agency. It has no soul—no responsibility. Christ never said to any Society, "Go preach My Gospel." He said it to individuals only. Whose Missionary, then, is he? I answer:

He is your Missionary, my brother, if you have felt the necessity of the field in which he labors—"that it is already white unto the harvest."

He is your Missionary, if you have "prayed the Lord of the harvest to send forth laborers into his harvest."

He is your Missionary, if you have done what you could, however small, to furnish the means to send him.

He is your Missionary, if you still follow him with your prayers and your sympathies, and are measurably identified in his trials and triumphs.

My brother, How many Missionaries have you got in the field?

J. S. H.



### A Good Endorsement.

THE following, taken from the *Buffalo Express*, will be read with interest by the friends of Wayland Seminary:

"WAYLAND SEMINARY CONCERT.—The five representatives of this institution who gave a concert at the Washington Street Baptist Church last evening, to raise funds to complete their new school-house, were greeted by a large audience, and treated with the utmost consideration.

"As is well known, the Wayland Seminary is a school for the freedmen, founded by the American Baptist Home Mission Society at Washington. The present representatives consist of a quartette of colored students—two male and two female voices—under the direction of the principal, Rev. G. M. P. King. Their singing is of a very pleasing character, their voices being extremely well trained and blending harmoniously; moreover, they are all intelligent and well tutored men and women, and evince an unexpected amount of culture in their recitations and speeches. Miss Anna Mason was especially good, and gave proof of considerable dramatic talent in her rendering of 'Over the Hill to the Poor-house' and the parody on 'Excellior,' called on the programme 'Charcoal.'

"Prolonged applause greeted many of their songs and recitations, which contained much humor, with an occasional touch of pathos and sentiment.

"The principal delivered a touching appeal for aid on the labor they were performing, embellished with some account of his experiences in teaching freedmen, together with several interesting sketches of slave life.

"A collection was taken, no admission fee having been required, the manager being willing to rest his cause upon the philanthropy of the people. We hope the amount received was large, for the recipients are deserving, and the work a good one."

### From North Carolina.

DEAR BROTHER:—I enclose you my fourth and last report for the year. Your aid has been very timely, and will be more so in future, as our State Board is falling behind so that I fear I shall have to give up Greensboro. Our prospects, as a church, are growing brighter every week. In May I commence a series of meetings, which we hope (and pray) will result in great glory to God and success to our church. Our town is most rapidly growing and everything is encouraging for us, if the Board aiding us would only continue to do so.

Had the weather been suitable I should have organized a church some seven miles in the country this last month; expect to do it in May and give them all the labors I can.

We have a good *Sunday-school* there, which has been kept up all the winter. We expect to pay off church debt this year: and we hope to have our State Convention to meet with us in 1875.

I have never been so pressed to feed my wife and children as this year.

What I am realizing from my labors is not

feeding and clothing my family comfortably, and I have no other income. *I could tell you what has been my table-fare for the last three months; but I will not seem to grumble, for I trust I am working for Jesus.*

I shall be very thankful to you for aid another year, even if it be but little.

Our State Board is behind with me for *nine months!!* Thank you, Bro. S., for the aid you have already given me. I can assure you the church as well as myself appreciate it. May the Good One take it as done to Him. It will be a great help to me now to have, if you can, the \$12.50 due. Yours in Christ,

J. B. RICHARDSON.

HIGH POINT, N. C.

### An Honor Well Bestowed.

BROWN UNIVERSITY at its late commencement conferred the degree of D. D., upon Rev. D. W. Phillips, our efficient principal of Nashville Institute.

In thus honoring Bro. P.—the University has honored herself. No man has more fully earned this title, than this faithful, self-sacrificing servant of God.

What Nashville Institute is to-day, is largely the result of the indefatigable labors of Bro. Phillips and his assistant teachers. In the face of great opposition, he has bought this Institute for colored preachers and teachers to a position, where the friends of Freedmen Education may well rejoice. We heartily congratulate Bro. P.—on the honor conferred by his Alma Mater, and wish him a God-speed in his important work.

### Worthy of Imitation.

"SMYRNA, MICH., April 3, 1874.

Treasurer of Amer. Baptist Home Mission Society.

"DEAR BRO.:—Inclosed please find draft on Ninth National Bank of your city for one hundred and fifty dollars. This amount is to be applied to the education of Freedmen ministers, and, with several items forwarded within about four years past, constitutes the one thousand promised as a legacy for this specific object.

"I am now about two years old in my second childhood, and rejoice exceedingly in being able to accomplish this little towards ushering in the glorious morn when it may be said North America is Christ's. I have more pleasure in this than in the purchase of any or all of the toys of my first childhood.

"About this time Rev. Mr. Mather, your missionary in this State, will account to you for \$100, which will close up the \$1,000 promised about the same time for Church Edifice Fund, thus leaving me to do to other societies what I have done for you—pay off.

"I am yours in Christian love and labor,

"N. G. CHASE."

### From Minnesota.

DEAR BRO.:—The past quarter has been one of manifest prosperity. The Lord has graciously granted us his Spirit in the conviction and conversion of souls during the winter and spring,

and his presence is still with us. But during the last quarter I have baptized twenty; two stand as candidates for baptism and others will soon follow. The converts range from the youth of 12 years to my aged mother of 73. It has been a very pleasant work and thorough. Ten converts are all doing well. Rev. B. Wharton assisted me three weeks in extra meetings. His sermons I have not reported.

A man about 35 years old, arose for prayer in our prayer meeting on Thursday evening. He manifested some interest in the winter, but purposely staid away from the meetings. He appears now an earnest seeker. From the first of our coming here there has been a slow but steady and healthy growth. There can be with steady persevering labor, a good strong church built up here. The debt on the church has been quite a burden, but it is slowly disappearing. This fall, Providence permitting, we shall pay the last dollar. The ladies of the Society have raised in their sociables, which are partially of a literary character, about one hundred and fifty dollars during the past year. They are now taking measures to purchase a parsonage. We have reason to take courage and thank God for the prosperity he is granting to us. We shall need still the Society's help during the year. I never knew of a church doing more according to their ability than this church is doing now.

Yours truly,

S. S. UTTER, Missionary.

NORTHFIELD, MINN.

### Fields Ready for Harvest.

DEAR BRO.:—I enclose with this my report for the first quarter of my work as a Home Missionary, though my labors commenced one month earlier.

A church has been organized here, and 25 were baptized before my connection with the Home Mission Society. The work is steadily progressing, and I expect to complete the foundation of another church in Greenleaf next Saturday. I baptized a Methodist brother there two weeks ago, who gives promise of being very useful. He has considerable ability as a preacher, is well informed, though not highly educated, stands well in the community, and is much liked as a minister, and is already supplying there in my absence. I think the church will call him to ordination soon, and that will relieve me of a long and hard ride of 25 miles and allow me to work nearer home, where I am solicited to preach as often as possible. There is not a village or district in this whole country but I am invited to visit, and we need two more earnest and faithful men in this county, viz:—at Port Austin and Cassville, where the fields are white and ready for the harvest. The people here have been educated in Methodism, and it takes longer to reap the fruits of labor than in other wise would. But God is inclining the hearts of the people to our views, and I think we are destined to become a strong and efficient band at no distant day. Yours truly,

A. M. SWAIN.

ROCK FALLS, MICH.

### Shaw Collegiate Institute.

The following interesting sketch of the origin, growth, and present prosperity of this School for Freedmen, and Freedwomen, was written by O. Hunter, Jr., for the Raleigh Era, from which paper we copy.

Mr. Hunter has been, and is one of the students in the Institute.

"In compliance with the wishes of many who are interested in the cause of Education, but more directly that of the colored man, we have cheerfully consented to give a brief historical sketch of each institution and school for the education of the colored people, in and about the city, with a statement of their present status.

"In entering upon this important duty, we have four reasons to assign for accepting it.

"1st. Because my very soul burns with pride and patriotism when I look around and see the many spacious and beautiful school buildings, those towering monuments, I might say, erected to the memory of the philanthropic people in the North, dedicated to the education of the negro.

"2d. Because I am struggling hard to educate myself.

"3d. Because I am deeply interested in the education of the whole people.

4th. Because I am desirous of arousing my people to a sense of their duty in regard to education. Shakespeare has well said, 'Where ignorance is bliss, 'tis folly to be wise,' and I add, that if we intend to allow ignorance to predominate, it is foolishness to educate the young. An ignorant people is a powerless people, because knowledge only is power; without it we may have the wealth of a Rothschild or Astor, the liberty of a King or Cannibal, and we will be but a bubble on the ocean of life; but give me knowledge and 'show me where to place my feet, and I will move the earth.' Though the clouds of ignorance may seem to hover over us, and the thick blackness thereof darken our pathway to intelligence, yet I can see a glimmering hope in the future, a sure hope, not far distant, which is anchored in the rising generation, and just as sure as ages continue to roll, the sun of intelligence will rise and carry these clouds before it, like chaff before the wind. 'What moves mind but mind?' A strong intellect will as naturally move one of less powers as the stronger muscle will move the weaker. Therefore, for the reasons given, and hope entertained, I shall endeavor to give, from time to time, such impartial sketches as my data will permit.

#### SHAW COLLEGIATE INSTITUTE.

"This flourishing institution owes its origin to the meritorious labors of Rev. Henry Martin Tupper, the present principal. In the fall of 1866, Mr. Tupper opened a school in the 'Old Gulon House,' now known as National Hotel. Here he taught alone until the 1st of October, 1866, when he secured the assistance of three other teachers, who remained with him through the session of 1866-'67. At the opening of the school in 1867, two other teachers were employed, and aided him until 1868. January, 1869, Raleigh Institute was organized. Through the energetic efforts of Mr. T., the site upon which the Second Baptist church now stands was purchased, and the building better known as Tupper's church, was erected. In this enterprise, the colored people took no little interest, but gave of their scanty earnings and labor all that the exigency of the times would allow. Many friends in the North made liberal donations, and the Freedman's Bureau gave \$2,000 toward the completion of rooms therein for school purposes. Soon after completing these rooms, they were crowded to their utmost capacity, and many

students, who came from a distance, were compelled to return or otherwise get 'board and lodging' outside of the school. Thus it became necessary to erect other buildings for dormitories, which was done on this same lot. Finding this to be unequal to the emergency, in 1870 Mr. T., as agent for the American Baptist Home Mission Society, purchased the valuable Barringer property, with the beautiful mansion, much of its furniture, all outbuildings, and about twenty or twenty-five acres of land attached, for \$15,000. Just here I might say that this is an adjoining lot to the Governor's Palace, and there was no place in this city that was more lavishly bedecked with ornaments and flowers of an endless variety, than this, in *days of yore*. And I am happy to say, none of its original beauties have either faded or departed by becoming property for the colored man. It yet retains the appearance of 'old time' aristocracy.

"Soon after making this purchase, the design for a large building was drawn and put in execution. Many friends in the North freely gave of their means for this noble object, but mostly from New England. May the favors of Providence ever rest upon that people. Among the donors were Sabbath schools, churches, societies, companies and individuals. Mr. Elijah Shaw, of Wales, Mass., having given the largest sum individually, the institution was named after him. Work was begun by manufacturing brick on the spot. A sufficient quantity was made to complete the west wing of this building, and enough over and above the need to sell, and of which \$3,476.12 was realized in 'clear cash,' and appropriated to the work. The wonderful success of this enterprise is due to the close financing of Mr. T.

"In '71 the foundation of this building was laid, and by October, '72, it was completed, furnished and occupied. The cost of this wing is estimated at \$25,000. During the session of '72-'3, every available place in this building, the mansion, 'the out-houses' around it, and the rooms in the church edifice, were filled to their utmost capacity. Finding this insufficient, Mr. T.'s ever restless brain was again put in action, and soon a feasible plan was devised by which another building could be erected. As the females had been somewhat neglected, he spent his vacation of '72 in the North, soliciting aid for the commencement of a seminary for their especial benefit. At a social union of many Baptists, in Greenfield, Mass., by chance he was allowed to make a statement in regard to his mission and labors in this state, and 'yankee-like,' he took advantage of the opportunity, as a large number were present, and said that he was in search of the man who would give him \$5,000 with which to commence this building. From this remark (which would seem idle in these regions), the representatives from Brattleboro, Vt., voted that Mr. Jacob Estey, of their town, should give the sum mentioned. Mr. Estey gave it, and sent Mr. T. back in this direction, rejoicing. In coming through Putnam, Ct., he met Mr. George M. Morse, who gave him \$2,500.—Thus with \$7,500 he began the erection of the Estey building. The walls were partially up when this amount was exhausted, and the work discontinued. Again Mr. T. was at a loss as to what course to pursue, but soon he fathomed the depths of this problem by the organization of a band of singers, which he took North in the summer of '73, and by his return in the fall, they had sung up, or realized by musical concerts, \$3,518.52. With this, the work went bravely on until January, '74, when the amount was expended and work stopped until March, when Messrs. Shaw and Estey came down on a visit, and the latter gentleman made another liberal donation, which commenced the

work, and will complete this, one of the largest and finest school buildings in the State, in a very few days. This building is estimated at \$35,000. The entire property belonging to this institution is estimated at from \$75,000 to \$100,000, with an indebtedness of about \$2,500, which will soon be settled. This is the result of only nine years' labor, for a down-trodden people, by a man who opened his first Sabbath school under an old oak tree.

"The Estey building, or Seminary, for females, will comfortably accommodate one hundred scholars. It is six stories high, and contains about fifty rooms, including recitation and drawing rooms. It will be completed and furnished by the first of October, and in connection with this, it might be well for me to say that forty of the leading male students of this school have agreed to raise \$25 each, making \$1,000 and as much over as possible, to aid in furnishing this building. This noble effort on the part of the young men is not altogether necessary, but they are first desirous of showing to the world (more especially the Northern portion) that the colored man is willing to help himself; secondly, to show to the sex for whose especial benefit this institution was founded, that they are willing to help them; thirdly, to show to the North, that there are some Southern people who are willing to help us. These young men reside in different parts of the State, and during their vacation they propose to make this effort, and it is believed that all who desire to see the neglected females of 'the good old North State' properly cared for, and thoroughly educated, will not turn them away empty; hence, you who profess to be *ami des noirs* will have an opportunity to prove it by giving a mite to this gallant object.

"During the session just closed there were 186 students. Their principal studies were grammar, mental and written arithmetic, composition, algebra, latin, physiology, geometry, etc. The examination of the past session reflects great credit upon the accomplished principal teacher, Miss G. A. Woolson, and her assistants, Misses M. A. Lathrop and M. J. Woolson. There has been a theological department to this institution ever since 1869, and a medical department is strongly anticipated. Upward of one hundred students of this institution taught public schools last vacation, and nearly the same number are now teaching. Some received first-class certificates after a rigid examination, while nearly all the others received second-class. Rev. A. Shepherd, of the theological department, is now general agent of North Carolina for the American Baptist Publication Society, of Philadelphia. This institution is just becoming self-supporting. At least \$5,000 have been paid as tuition since 1869. If all the buildings are in readiness three hundred scholars can be accommodated next session. This institution is second to none south of Washington, and is destined to become one of the first in the land."

### The True Spirit.

"DEAR BRO.:—I have at length succeeded in obtaining eleven names for your very excellent paper, the HOME MISSION HERALD, which you have sent my husband the last year, and for which you have my heartfelt thanks. I feel that every Baptist should take and read your paper. The lamentable fact that there is not one in this church who does so, has prompted myself and daughter to make an effort to have it otherwise, which has resulted in the obtaining of eleven subscribers.

"We feel deeply for you all at the 'Rooms,' and our constant prayer is that you may soon be relieved of the cruel debt, and our missionaries all retained in their various fields, and made glad by a bountiful supply of their wants. W."



### Chinese Baptist Mission, San Francisco.

REV. E. Z. SIMMONS, our missionary among the Chinese in San Francisco, in writing to the "Pacific Baptist," regarding the Mission, says:

"This is our work. If we don't take an interest in the Chinese who are here among us, we need not expect others to do so. If we really believe in Missions, Home and Foreign, we must take this work in hand, strongly; for it combines both in an eminent degree.

"We wish to organize a more efficient system of instruction in our school. To do this we must have more room. The house that we have occupied for some time is large enough, but we have had only one floor. Now we can get two floors, and we expect to secure the third soon. We will need considerable money to take down partitions, buy seats, etc.

"And to have teachers that we can depend upon, we must remunerate them. I have made arrangement with five persons to teach at \$10 per month each. I think the Chinese will pay most of the money for the teachers after we get well started, but we will need some money to begin with.

"Some will say, that teachers should teach for love, and not expect any pay; but this is too much to ask of any person. And besides, a little compensation will help to keep their love for the work bright and cheerful.

"The Pastors and Brethren who promised me at the convention at Vacaville, that they would do something for the Chinese Mission, will please take this as an opportune time to fulfill those promises. We hope that all the Brethren and Sisters individually, and churches as well, will send us something for our Mission. And we would ask your earnest prayers for our success among the Chinese."

### From Nebraska.

DEAR BRO.:—Enclosed find my fourth quarterly report, thus bringing my missionary year to a close in the hope of its, however, being continued though under somewhat different auspices. Truly grateful do I feel to you, my dear brother, for all the kindness you have performed on our behalf, and ever pray that the Great Head of the Church may everlastingly reward you.

Our congregations are still good, and our prospects for accomplishing something here in the name of Christ somewhat bright, although we have other denominations now to contend with and the work becomes more and more arduous, but in the strength of the master we hope to hold on our way and to make many conquests.

I hope my report may be satisfactory. It would have been a better one, had not sickness prevented some little effort, and unfavorable weather, and rising streams compelled the giving up some services, which happened even yesterday.

Yours ever affectionately,

MARK NORRIS, Missionary.

FAIRBURY, NEB.

THE following from Rev. D. F. Leach, our missionary at Yalesville, Va., is of interest:

DEAR BRO.:—If it had not been for the kindness of the Christian friends in New York and Brooklyn I do not know what we should do. As it is, we are better provided for than we have been before since coming to Virginia. They have sent the very things we needed most, and left us some things to bestow on the suffering around us. May God reward them richly both in spiritual and temporal things.

I inclose, as a curiosity, the first subscription of Lone Oak Church for the support of the ministry. It is as much for them to do as for a wealthy city church to raise \$10,000:

### FIRST SUBSCRIPTION OF LONE OAK COLORED BAPTIST CHURCH FOR THE SUPPORT OF THE MINISTRY.

The meeting-house of this church is a pen of logs, 22 x 30, covered with split boards. It has two doors, but no windows; a rough board floor, but nothing but the bare beams over head till it comes to the roof.

It has been nearly two years in building. It is doubtful if all the property of all the members would sell for \$250.

They have agreed to pay \$30 for preaching this year.

This is their first subscription:

Richard Puryear.....	\$0.10	James Garner.....	\$0.10
Douglas Moss.....	0.25	Gilbert Tucker.....	0.05
Emily Johnson.....	0.10	Phil. Sallie.....	0.05
Warren More.....	0.07	Martha Man.....	0.05
Tom Laud.....	0.10	Richard Man.....	0.05
Shadrach Smithson.....	0.05	Hanna Coleman.....	0.05
Polly Thomas.....	0.10	Manuel Hudson.....	0.10
Lucinda Coleman.....	0.09	Martha Walker.....	0.10
J. Johnson.....	0.25	Sylvia Pellus.....	0.10
Mary Bowen.....	0.08	Collin Dotts.....	0.05
Sally Warren.....	0.01	Martha Haliten.....	0.10
Shadrach Walker.....	0.06	Letitia Laud.....	0.10
Clayborn Sally.....	0.10		
Franky Dodson.....	0.05		
Paul Pullman.....	0.05		
		Total.....	\$2.33

For them to raise this amount now is more than for a wealthy New York or Brooklyn church to raise \$10,000.

### A Grateful Church.

"DEAR BROTHER:—This little church is deeply grateful for the kind favor of the Society. I don't know what we should have done without it. The Church Edifice department is a grand feature of the Society's work, and I pray that God will ever make it an increasing power for good in our denomination.

"E. B. HATCH, *Mis'y.*

"Vallejo, Cal."

### Reason to be Encouraged.

MY DEAR BROTHER:—I send you enclosed my report of the quarter ending May 31st. During the last three months we have been permitted to gather some of the fruit of previous labor. It has been a very pleasant season to the church at Greeley. To our strength spiritually, if not financially we have received a decided addition. We have reason to be encouraged by its outlook.

Very truly yours,

H. C. WOODS.

GREELEY, COI.

### From Nevada.

DEAR BROTHER:—I thought it not amiss to address again a few lines to our Board at New York, feeling as I do the actual necessity that the Board should consider the wants and claims of the State of Nevada. We are still laboring on under God for the more firm establishment of our denomination in this long neglected State. I have been here now one year with a very small support. I have asked the Board once and again, with the endorsement of your agent and

the brethren in the ministry at San Francisco, Cal. I have toiled on with but little remuneration. I wish now just to mention what has under God been accomplished. Organized as we were on the 14th of last December, with but 18 members, we have increased some in numbers, but our members are all poor, and are doing all in their power to sustain the cause. We have bought us a lot, on which we are erecting a church edifice. Our lot is most paid for, our building cost us \$2,100, of which we have about one third that we can use, and the balance we expect to raise on the day of dedication or soon after.

Must this field be neglected for the want of a little present aid from the Board? All I asked in my last application was \$600, pledging the field for \$900. Brethren, will you consider this subject? Soon we expect to organize a church in Carson City, the capital of our State. I refer you to my last application for the statistics.

I am yours in Christ Jesus,

C. L. FISHER, *Pastor.*

VIRGINIA CITY, NEVADA.

NOTE.—The Board, at their last meeting, voted to commission this brother, trusting in the friends of the cause to provide the necessary means.

### Reaching their Hearts.

"DEAR BROTHER:—Inclosed find \$2, for which please send me its value in HOME MISSION HERALD for distribution, or put it in to the treasury for the general work, just as you think best. In setting apart, according to 1 Cor. xvi. 2, I find I have something to contribute here and there, and wish to lay it out to the best advantage. With what we have on our hands in church building and running expenses, I do not think it best to say much to the brethren about the Society's work yet, and more especially when considering the heterogeneous elements of which we are composed. Perhaps the paper will be the means of reaching their hearts with the work, for knowledge must precede action.

F. L. WALKER.

"Oswego, Kan."

### The Baptist Cause at White Plains, N. Y.

We are pleased to record the fact that the day begins to dawn on our cause in that field. It has required much faith to hold on. But a better day is we trust at hand. The pastor and the few members seem to be laboring most heroically and faithfully. We had fondly hoped that the munificent donation made by Mr. James B. Colgate and Mr. J. B. Trevor, in the purchase of a meeting-house for the church would have met a more ready reward. But the blessing will come, "He that soweth bountifully shall also reap bountifully." The pastor in submitting his report says: "It has been a glorious quarter in the history of our church. We have placed a very fine Baptistry in the house, and have used it on two occasions during the quarter. The congregations being very large on those occasions. Never have Baptists' interests in the town stood where they do at the present time. The church rejoice greatly in their brightening prospect."